1:Heckewelder M-5 (ca. 1800)1819
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larly of the old, who delight in such work, and indeed, in any work which shews that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Ma.xen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

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at some distance; this is intended to draw the attention of those who pass by, that they may look at and admire them.

The women make use of vermilion in painting themselves for dances, but they are very careful and circumspect in applying the paint, so that it does not offend or create suspicion in their husbands; there is a mode of painting which is left entirely to loose women and prostitutes.

As I was once resting in my travels at the house of a trader who lived at some distance from an Indian town, I went in the morning to visit an Indian acquaintance and friend of mine. I found him engaged in plucking out his beard, preparatory to painting himself for a dance which was to take place the ensuing evening. Having finished his head dress, about an hour before sun-set, he came up, as he said, to see me, but I and my companions judged that he came *to be seen*. To my utter astonishment, I saw three different paintings or figures on one and the same face. He had, by his great ingenuity and judgment in laying on and shading the different colours, made his nose appear, when we stood directly in front of him, as if it were very long and narrow, with a round knob at the end, much like the upper part of a pair of tongs. On one cheek there was a red round spot, about the size of an apple, and the other was done in the same manner with black. The eye-lids, both the upper and lower ones, were reversed in the colouring. When we viewed him in profile on one side, his nose represented the beak of an eagle, with the bill rounded and brought to a point, precisely as those birds have it, though the mouth was somewhat open. The eye was astonishingly well done, and the head, upon the whole, appeared tolerably well, shewing a great deal of fierceness. When we turned round to the other side, the same nose now resembled the snout of a pike, with the mouth so open, that the teeth could be seen. He seemed much pleased

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with his execution, and having his looking-glass with him, he contemplated his work, seemingly with great pride and exultation. He asked me how I liked it? I answered that if he had done the work on a piece of board, bark, or any thing else, I should like it very well and often look at it. But, asked he, why not so as it is? Because I cannot see the face that is hidden under these colours, so as to know who it is. Well, he replied, I must go now, and as you cannot know me to-day, I will call to-morrow morning before you leave this place. He did so, and when he came back, he was washed clean again.

Thus, for a single night's *frolic*, a whole day is spent in what they call dressing, in which each strives to outdo the other.

When the men paint their thighs, legs and breast, they, generally, after laying on a thin shading coat of a darkish colour, and sometimes of a whitish clay, dip their fingers' ends in black or red paint, and drawing it on with their outspread fingers, bring the streaks to a serpentine form. The garments of some of their principal actors are singular, and decorated with such a number of gewgaws and trinkets, that it is impossible to give a precise description of them. Neither are they all alike in taste, every one dressing himself according to his fancy, or the custom of the tribe to which he belongs. While the women, as I have already said, have thimbles and little bells rattling at their ancles, the men have deers' claws fixed to their braced garters or knee bands, and also to their shoes, for the same purpose; for they consider jingling and rattling as indispensably necessary to their performances in the way of dancing.

The notion formerly entertained that the Indians are beardless by nature and have no hair on their bodies, appears now to be exploded and entirely laid aside. I cannot conceive how it is possible for any person to pass three weeks only among those people, without seeing

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them pluck out their beards, with tweezers made expressly for that purpose. Before the Europeans came into the country, their apparatus for performing this work, consisted of a pair of muscle shells, sharpened on a gritty stone, which answered very well, being somewhat like pincers; but since they can obtain wire, of which that of brass is preferred, they make themselves tweezers, which they always carry with them in their tobacco-pouch, wherever they go, and when at leisure, they pluck out their beards or the hair above their foreheads. This they do in a very quick manner, much like the plucking of a fowl, and the oftener they pluck out their hair, the finer it grows afterwards, so that at last there appears hardly any, the whole having been rooted out. The principal reasons which they give for thus plucking out their beards and the hair next to their foreheads, are that they may have a clean skin to lay the paint on, when they dress for their festivals or dances, and to facilitate the *tattooing* themselves, a custom formerly much in use among them, especially with those who had distinguished themselves by their valour, and acquired celebrity. They say that either painting or tattooing on a hairy face or body would have a disgusting appearance.

As late as the year 1762, when I resided at Tuscorawas on the Muskingum, tattooing was still practised by some Indians: a valiant chief of that village, named *Wawundochwalend*, desirous of having another name given him, had the figure of a water-lizard engraved or tattooed on his face, above the chin, when he received the name *Twakachshawsu*, the water-lizard. The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp

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## CHAPTER XXVII.

### SCALPING—WHOOPS OR YELLS—PRISONERS.

SCALPING is a practice which the Indians say has obtained with their nations for ages. I need not describe the manner in which the operation is performed, it has been sufficiently done by others.* Indian warriors think it necessary to bring home the scalps of those they have killed or disabled, as visible proofs of their valour; otherwise they are afraid that their relations of the combat and the account they give of their individual prowess might be doubted or disbelieved. Those scalps are dried up, painted and preserved as trophies, and a warrior is esteemed in proportion to the number of them that he can shew.

It is well known fact that the Indians pluck out all their hair except one tuft on the crown of their heads; but the reason of this exception is not, perhaps, so well understood, which is no other than to enable themselves to take off each others' scalps in war with greater facility. "When we go to fight an enemy," say they, "we "meet on equal ground; and we take off each other's "scalps, if we can. The conqueror, whoever he may be, "is entitled to have something to shew to prove his bra- "very and his triumph, and it would be *ungenerous* in a "warrior to deprive an enemy of the means of acqui- "ring that glory of which he himself is in pursuit. A "warrior's conduct ought to be *manly*, else he is *no man*." As this custom prevails among all the Indian nations, it

* See Loskiel, p. 1. ch. 11.

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ments, all new, were set off with rows of silver broaches,* one row joining the other. Over the sleeves of her new ruffled shirt were broad silver arm spangles from her shoulder down to her wrist, on which were bands, forming a kind of mittens, worked together of wampum, in the same manner as the belts which they use when they deliver speeches. Her long plaited hair was confined by broad bands of silver, one band joining the other, yet not of the same size, but tapering from the head downwards and running at the lower end to a point. On the neck were hanging five broad belts of wampum tied together at the ends, each of a size smaller than the other, the largest of which reached below her breast, the next largest reaching to a few inches of it, and so on, the uppermost one being the smallest. Her scarlet leggings were decorated with different coloured ribands sewed on, the outer edges being finished off with small beads also of various colours. Her mocksens were ornamented with the most striking figures, wrought on the leather with coloured porcupine quills, on the borders of which, round the ancles, were fastened a number of small round silver bells, of about the size of a musket ball. All these things, together with the vermilion paint, judiciously laid on, so as to set her off in the highest style, decorated her person in such a manner, that perhaps nothing of the kind could exceed it.

The spectators having retired, a number of articles were brought out of the house and placed in the coffin, wherever there was room to put them in, among which were a new shirt, a dressed deer skin for shoes, a pair of scissors, needles, thread, a knife, pewter basin and spoon, pint cup, and other similar things, with a number of trinkets and other small articles which she was fond of while

* A kind of round buckle with a tongue, which the Indians fasten to their shirts. The traders call them *broaches*. They are placed in rows, at the distance of about the breadth of a finger one from the other.

2:Newcomb E-4, 5 (1951-1952) 1956
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cold weather and outside in warmer weather.[138] Perhaps the most exotic garments in the eyes of Europeans were the feather mantles which were used both as robes and as bedding.[139] Lindestrom said: "They also make very fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine, then fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off."[140] Besides robes, leggings that extended almost to the hips and moccasins were worn.[141] For winter wear "they say that shoes made of dressed bears skins, with the hair on and turned inside, are very warm, and in dry weather, durable."[142] One source mentioned cornhusk moccasins.[143] Women's dress differed from male attire in that a short skin skirt of a square wrap-around style was worn.[144] Clothing was highly decorated with colored designs of dyed porcupine quills, or it was painted.[145] Hats were not used, although one source mentioned "helmets of hard sticks and strong wood" used for defensive purposes in war.[146] Denton said: "They wear no Hats, but commonly wear about their Heads a Snake's skin, or a belt of their money, or a kind of a Ruff made with Deer's hair & died of a scarlet colour, which they esteem very rich."[147] Children wore little or no clothing in warm weather, but by the eighteenth century girls donned, as soon as they could walk, "a little frock" resembling their mother's costume. Boys at about the age of six began wearing the breech cloth.[148]

Adornment and ornamentation.— Men wore a scalp lock, that is, one tuft of hair was allowed to grow long. Other body and facial hair, if any, was plucked out.[149] "They root out the hair from the forehead backward so that the head is bald up to the crown, and only a hand-breadth of it in circular form is suffered to remain. . . ."[150] Women wore their hair in a bun at the back of the head; it was not cut and sometimes hung to the knees.[151] Face and hair of both sexes were smeared with grease.[152] There was no mention of tattooing during the seventeenth century, but since in the next century it was well established, it probably was an ancient custom:

> The process of tattooing, which I once saw performed, is quickly done, and does not seem to give much pain. They have poplar bark in readiness burnt and reduced to a powder, the figures that are to be tattooed are marked or designed

[138] De Vries, 1909, p. 217; Holm, 1834, p. 119; Heckewelder, 1881, p. 202.
[139] De Vries, 1909, p. 217; Juet, 1909, p. 18; Van der Donck, 1909, p. 301; Heckewelder, 1881, p. 203.
[140] Lindestrom, 1925, pp. 221-22.
[141] Zeisberger, 1910, p. 15; Lindestrom, 1925, p. 199.
[142] Heckewelder, 1881, p. 202.
[143] Van der Donck, 1909, p. 301.
[144] Zeisberger, 1910, p. 15; Skinner, 1947, p. 5.
[145] Heckewelder, 1881, p. 202; Skinner, 1947, pp. 3-4.
[146] Lindestrom, 1925, p. 222.
[147] Denton, 1845, p. 10; Holm, 1834, p. 120, noted the same customs.
[148] Johnson, 1917, p. 280; Zeisberger, 1910, p. 17.
[149] Thomas, 1912, p. 340; Lindestrom, 1925, pp. 195-96; Van der Donck, 1909, p. 300.
[150] Zeisberger, 1910, p. 12.
[151] Smith, 1877, p. 137; Lindestrom, 1925, p. 195.
[152] Van der Donck, 1909, p. 301; De Rasieres, 1909, p. 108; Pastorius, 1912, p. 433.

2:Newcomb E-4, 5 (1951-1952) 1956
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on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with flint stones, or pricked themselves with the sharp teeth of a fish.[155]

The men tatooed their arms, legs, and faces with figures of snakes, birds, and other animals. These were marks of distinction and commemorated some worthy deed or heroic action. Occasionally the women tattooed themselves.[156]

Both sexes painted their thighs, legs, breast, and face with streaks, lines, or circles. The usual colors were red, black, blue, and yellow.[157] Painting was mostly for festive occasions or for warfare. Women were more circumspect than men in the amount of paint used, since excessive or immodest painting was regarded as indicative of a wanton woman.[158] Both men and women wore numerous ornaments. Wampum in particular was a favorite; it was used as necklaces and wristlets and was hung from the ears. Sometimes it was woven in bands and worn on the head or clothing.[159] The helixes of men's ears were often pierced for wampum, metal, and other ornaments:

> They frequently cut the helix of the ear,[160] leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments.[161]

Besides wampum, necklaces of dyed deer hair, stone, native copper, and shell gorgets were worn.[162] One source depicted men wearing "the thumbs of enemies they have killed."[163] Men carried tobacco pouches, often made from the whole skin of a loon, large enough to hold a pipe, tobacco, knife, a pair of depilatory shells, and other objects.[164]

Manufactures.—The bow and arrow, the war club or tomahawk, and the spear were the principal implements of the men.[165] The type of bow used is unknown, except for one vague reference to wooden bows and arrows.[166] The triangular stone projectile points were fastened to the shaft by means of resin.[167] Projectile points were usually made of quartz, but chert, slate, shale, granite, sandstone, and argillite points have been found. Some may even have been made of fish bones.[168] Stone, pottery, and copper pipes were noted, both from early documents and

[155] Heckewelder, 1881, p. 206.
[156] Zeisberger, 1910, p. 12.
[157] De Vries, 1909, p. 217; Holm, 1834, p. 119; Van der Donck, 1909, p. 301; Denton, 1845, p. 10.
[158] Heckewelder, 1881, p. 203.
[159] Van der Donck, 1909, p. 301; Paschius, 1912, p. 434; Lindestrom, 1925, pp. 196-97.
[160] Heckewelder, 1881, p. 207; Luckenbach, 1938, p. 107.
[161] Zeisberger, 1910, p. 12.
[162] Abbott, 1875, p. 327; Heye and Pepper, 1915, pp. 32-42; Holm, 1834, p. 119.
[163] Holm, 1834, p. 119; Van der Donck, 1909, p. 301.
[164] Zeisberger, 1910, p. 68; Heckewelder, 1881, p. 204.
[165] Brinton, 1885, p. 53.
[166] Zeisberger, 1910, p. 29.
[167] De Laet, 1909, p. 48; Holm, 1834, p. 129; Zeisberger, 1910, p. 29.
[168] Smith, 1950, p. 119; De Laet, 1909, p. 57.

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## A HISTORY OF THE INDIANS.

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The North American Indians are of middle size, well built, straight, light-footed, well adapted for travel through the forest, much of which is due to the fact that they do no heavy work, but support themselves by the chase.[1] Their color is brown, but of different shades. Some are light brown, hardly to be distinguished from a brown European, did not their eyes and hair betray them. Again, others are so dark that they differ little from mulattoes.[2] Their hair is jet-black and coarse, almost like the hair of a horse's mane.[3] Their heads become gray or even white in old age, otherwise they are without exception, black. The men rarely let the hair grow long, and it is common practice among them, though the custom is obsolescent, that they root out the hair from the forehead backward so that the head is bald up to the crown and only a hand-breadth of it in circular form is suffered to remain, whence in the case of savages generally depend long braids, one on either side, closely plaited and bound by bracelets of coral, some, also, hanging silver upon them. It is a very common that they wear a plume of feathers on the middle of the head, rising straight up or hanging downward. They frequently cut the helix of the ear, leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments. Among Indians who have come in contact with whites this is less often done. They, also, pierce the nose and adorn it with silver. The beard is rooted out as soon as it begins to grow. The men tattoo their bodies in arm, leg or face with all manner of figures, serpents, birds or other animals, which are marked out by pricking the skin with a needle, powder or soot being afterward rubbed into the punctures. Occasionally, the women mark their bodies thus. The women let the hair grow long, so that it sometimes reaches to the knees; they do not braid it but tie a cloth around it. The Mingoes,[4] Shawano[5] and Wiondatoo[6] women have a long braid reaching the hips, bound in cloth

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and red ribbon, in the case of the rich, being further adorned with silver clasps of considerable weight from top to bottom. The Delawares, also, do this, though not so generally. The women wear earrings of wampum, coral or silver.

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The men hunt, secure meat for the household, clothing for their wives and children, getting it in exchange for hides, build houses or huts, and also help their wives clear the land for cultivation and build fences around it. The duties of the women are cooking, finding fire-wood, planting and reaping. They plant corn, principally, making of this their bread, which is baked in the ashes, and preparing with it various dishes. Besides, they raise pumpkins of various kinds, potatoes, beans and other vegetables, which they have learned to know through the whites, such as cabbage, turnips, etc.[1]

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The best time for the chase is in the fall, when the game is fat and the hides are good. Hence, they commonly in September and October go hunting with their families, remaining afield until the New Year or longer, though after that the skins cannot be used. Elk and buffalo they shoot little and rarely, as the hides are too heavy and of little value, and if they shoot one of these animals now and again, most of the meat is left lying in the woods, where it is consumed by wolves, or other wild animals or birds. The deer, which are most sought and are larger than the European roe, have the best skins and are most valued by the Europeans. After the New Year they devote themselves to the catching of the beaver, the raccoon, the fox and other fur-yielding animals; they also hunt the bear, at that time very fat, as a rule, and hibernating in dens, hollow trees or rocks or thickets and eating nothing for two or three months except that they suck their paws and are nourished by the fat they have acquired in the fall from consuming acorns, chestnuts, various other nuts, etc. Hunting of this nature lasts until spring, when in May their time for planting begins. In February sugar-boiling begins, farther north in March.[2] This is the work of the women, the men continuing the chase. When planting time is past, the summer chase begins at the end of June or the beginning of July, when the deer take on a reddish hue and the pelts are again good and fit for trade. The deer change their color twice in the

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often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.[255] Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.[256] Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.[257] Older women adorn themselves but rarely, usually appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgünk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

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friends will not give him peace until he has designated some one to take his place in the arrangement for sacrificial feasts. 782 796

Preparations for such a sacrificial feast extend through several days. The requisite number of deer and bears is calculated and the young people are sent into the woods to procure them together with the leader whose care it is to see that everything needful is provided. These hunters do not return until they have secured the amount of booty counted upon. On their return they fire a volley when near the town, march in in solemn procession and deposit the flesh in the house of sacrifice. Meantime the house has been cleared and prepared. The women have prepared fire-wood and brought in long dry reed grass, which has been strewn the entire length of the house, on both sides, for the guests to sit upon. Such a feast may continue for three or four nights, the separate sessions beginning in the afternoon and lasting until the next morning. Great kettles full of meat are boiled and bread is baked. These are served to the guests by four servants especially appointed for this service. The rule is that whatever is thus brought as a sacrifice must be eaten altogether and nothing left.[203] A small quantity of melted fat only is poured into the fire. The bones are burnt, so that the dogs may not get any of them. After the meal the men and women dance, every rule of decency being observed. It is not a dance for pleasure or exercise as is the ordinary dance engaged in by the Indians. One singer only performs during the dance, walking up and down, rattling a small tortoise shell filled with pebbles. He sings of the dreams the Indians have had, naming all the animals, elements and plants they hold to be spirits. None of the spirits of things that are useful to the Indians may be omitted. By worshipping all the spirits named they consider themselves to be worshipping God, who has revealed his will to them in dreams. When the first singer has finished he is followed by another. Between dances the guests may stop to eat again. There are four or five kinds of feasts, the ceremonies of which differ much from one another. [261]

In another kind of feast the men dance clad only in their Breech-clout, their bodies being daubed all over with white clay. 796 [302]

74. Motherwort *(Leonurus cardiaca)*. A tea is made from the leaves which is effective for female diseases.

75. False Solomon's Seal *(Smilacina stellata)*. The root is combined with others as a medicine to cleanse the system and stimulate the stomach. A remedy also for leucorrhea.

76. May Apple *(Podophyllum peltatum)*, "flower hangs down." A spring tonic and a laxative are made from the root.

77. Bloodroot *(Sanguinaria canadensis)*. For general debility, a pea-sized piece of root is taken every morning for thirty days. Combined with other roots for a stomach remedy. The plant root provides the face paint used in the Big House Ceremony of the Delaware.

78. Dandelion *(Taraxacum officinale)*. A laxative-tonic obtained from the plant.

79. Virginia Snakeroot *(Aristolochia serpentaria)*. Used singly or combined with wintergreen as a tonic.

80. Fringed Gentian *(Gentiana crinita)*. A tea made from the root acts as a blood-purifier and stomach-strengthener.

81. Black Snakeroot *(Cimicifuge racemosa)*, elecampane and stone root are combined to make a tonic.

82. Milkweed *(Asclepias sp.)*. A tea made from the pounded and steeped roots of the five species of milkweed is a cure for epileptic fits in those born during certain phases of the moon. Such disturbances periodically occur during a particular moon-phase period.

83. Peyote *(Lophophora williamsii)*, "Our Father," is known to have been used to treat periodic fits, and is regarded as a sure cure for tuberculosis.[4] Wi·tapanôxwe carries a small, fringed leather bag, tied with deerskin thongs, containing several peyote "beans" or buttons for use in case of emergency. Certain Delaware subscribing to the "Wilson cult," wear a small beaded bag containing peyote, around their necks as a protection against illness. This talisman is even regarded as an advisory agent of approaching

[4] It is said that this highly valued and potent medicine was revealed to a woman in a dream who gave the knowledge of it to her people. It may be eaten with or without the usual ceremonial rites. For a study of the Peyote rites among the Delaware at Dewey and Anadarko, Oklahoma, see Petrullo, 1934. For more details, consult Safford, 1916, pp. 387, 424; Harrington, 1921, pp. 185-190; and the more recent study of LaBarre, 1938.

nected within the womb. If one is hurt, the other will feel it even though they are separated by many miles. A child whose mother died during its birth, must not be allowed to cry. Someone must try to comfort it so that the spirit of the dead mother may not injure, or even kill the foster parent. 845

Birthmarks are an indication that both parents have experienced difficulties with other people. During his youth one man conversed with a dead person in a vision. The skeleton said to him, "You should know me by the mark on your children. You will know more when they are born." All of his children (boys) had a characteristic pecularity about the eyes, lacking control of the lids so that during the day they blinked constantly. Sometimes a birthmark in the shape of a leaf or berry appears on the child. This is attributed to a dream by the mother. The fruit means good luck and long life. A mark formed like a reptile is considered an evil omen. 845 826 [787]

While nursing the child, the mother must refrain from intercourse with any man other than her husband so that the infant may not have diarrhea. 853 837

A few notes were obtained on the treatment of the hair and teeth of children. 851

When a child's hair is cut, it is left in some out-of-the-way place.[10] It was believed that if the birds used it in building their nests, the child would suffer from headaches. If the remains were burnt, it would cause the hair to become brittle.[11]

During the teething period, a little bag containing finely crushed charcoal is hung about the child's neck. The latter chews upon it to ease his aching gums. A loose milk tooth is pulled out by means of a string, its removal allowing the permanent tooth to grow in straight. The extracted tooth is taken outdoors by the child and thrown in the direction of the east, with the words "My tooth I place down here. I know when you return I will feed you white beans."

A child's nails are trimmed with a knife or scissors. Care is taken not to lose any of the nail trimmings, which are carried into the woods and left upon a stump. At the same time the following words are addressed to the Owl: "Grandpa, I now give you these, your grandchild's nails, to make frames for your eyes."

[10] This and the following paragraph were recorded by Eugene Golomahtok, University of Pennsylvania, 1930.

[11] In adult life gray hair, an indication of longevity, is not pulled out. Its removal would be displeasing to the Creator as a lack of respect for the aged. [988 1088 302]

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

## Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were permitted to tattoo themselves as marks of distinction, the designs suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

Children were allowed to go about with little or no clothing until eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

## Family Organization and Customs

Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

Birth itself occurred in the small hut which was also used during menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the cradleboard most of the time until it could walk (Pastorius, 1698, p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing and hunting, and girls were taught the household duties including

6:Harrington E-5 (1907-1910)1921
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Lenape



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*a* *b*

LENAPE MAN AND WOMAN OF OKLAHOMA IN CEREMONIAL COSTUME
*a*, John Anderson (Witanaxkóxw'ĕ); *b*, Mrs Elkhair (Kicilungonĕ'zkwĕ)

[Facing p. 22]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape



### WOMEN'S NIGHT

The twelfth night is reserved for the women to relate their visions; but before they begin, the speaker orders the attendants to burn cedar-leaves in the two fires, and the people are supposed to inhale the smoke and purify themselves. Then two women are ordered to take, one a little bark dish (*a"sipta'gän*) of red paint (fig. 13), the other a similar

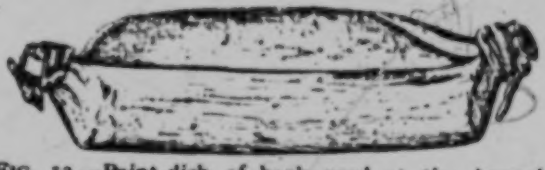

FIG. 13.—Paint-dish of bark, used at the Annual Ceremony. (Length, 2.2 in.)

vessel of grease, and the two start from the door on the north side of the Temple and go to each person present. One dips her fingers in the paint and touches the color to the person's left cheek, while her companion similarly annoints the person's head with a little of the grease. This done, two men attendants take the bark vessels and paint and grease in the

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

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OKLAHOMA DELAWARE EX-CHIEF AND NARRATOR OF TEXTS. Wi'tapono'tue, "Walks by Daylight," in Dance Costume.

[frontispiece]
[facing p. 1]

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

PLATE 1

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DELAWARE CEREMONIAL LEADERS IN DANCE COSTUME.

Left, Wi'tapano'xwe, "Walks by Daylight," C. J. Webber, and right, Kwutepagi'kamen, "Rustling Leaves (when Walking)," George T. Anderson, of Dewey, Oklahoma. (Courtesy of Philadelphia *Public Ledger*, 1932, and Allen S. Fisher, "Lutheranism in Bucks County, 1734–1934," Tinicum, Pa., 1935.)

[facing p. 4]

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape



×796 by saying that it is a pleasure dance and is given before starting on the chase. The informant regards it as a special rite not falling into the series of devotional or medicine performances in which visions are recited. The dance is a dramatic pantomime of the buffalo in their wallow, intended to procure success in the hunt.

[534] The equipment for the dance is the pot drum or kettle drum. Adams refers to a drum consisting of a dried skin, stretched over poles, upon which to beat. The performers wear a special dress for the head, known as the horned fur-
[292] headband, a wide band of fur, otter or buffalo preferably, having short polished horns attached to each side over the ears of the wearer. The male performers smear the forelock and the parting of their hair with moistened clay. This is to symbolize the bulls disporting themselves in the mud wallow which I imagine needs no further description to readers. They also paint their faces yellow and smear clay
[302] on their bodies as far down as the belt. The informant also added that the men could wear the feather bonnet of the Plains type with buffalo horns attached to the sides. Both informants, Wi'tapano'xwe and Adams, mention the cleared and hard beaten dance-space, the preparing of a fire in the center, the erection of a cross-pole upon two forked posts driven into the earth at each side of the fire, from which are suspended two large kettles full of boiled hominy. The drummers and singers are seated on a log bench on the north side of the dancing space.

The personnel of the dance consists first of all in having a sponsor for the occasion in the form of some man who assumes responsibility for its proper conduct. He then selects his assistants, male and female, from members of his own ceremonial group (Turkey, Wolf or Tortoise). One of the men selected is to be the singer and he may have a couple of helpers. We are told that other men also who know the songs or those who may wish to learn them would be permitted to sit with the musicians and rehearse with them.

×796 The procedure in the Buffalo Dance is to emulate the
535 behavior of the buffalo as the animals are conceived as con-

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape



| | | | | | 726 |
|---|---|---|---|---|---|
| ta'msehaŋg | awe·'n | ə'nda | we·'i·tci·na'k'·si·t' | təli·' | 539 |
| sometimes | a person | when | he looked the part | that | |
| kaci·lə'si·n | ɔk | ni·hi·l·a't·aŋge | | elki·'kwi· | |
| he was powerful | and | could win [the game] | | how in any way | |
| si·'hiwe·t' | lowe·'nhaŋg | api·'laxta·. | | | |
| as he wished | is called, said | used supernatural power. | | | |

*Free Translation.*

Now, I am relating what was done long ago when scouting, as it was called. The leading warriors called a council. They talked about what is called exploring, or scouting. And the great men talked to the young men about the thing they possessed in their dream vision. The young warriors are trained and hence are acquainted with all this for the wilderness. The leader and the conjurors carry with them warrior's medicine. Before they start off they have a war dance, according to custom. Sometimes the young warriors scratch themselves,[4] each one on his body, in order to convince them that they have ability. Very many were the different rites the Delawares had, when they prepared for scouting or in the war dance, and also long ago when they played football. Very frequently a person would scratch himself to bleed his body. Sometimes when a person showed proof that he was powerful and could win out in any way he wished, it was said he used spiritual power.[5]

## CEREMONIAL TRAINING AND PERSONAL CONDUCT

In a category somewhat by itself may be placed some rites 302 ●
which seem to bear upon the ceremonial appearance of the 788
individual as he presents himself for a day's program in life.

It was customary for the Delawares to apply fresh red paint to the face each day, coloring the cheeks and forehead. A line of red paint was also marked in the part of the hair from the forehead up. The coloring matter was ordinarily

analogy, T. W. Alford, "Civilization," University of Oklahoma Press, 1936, pp. 21–2.

[4] This weakened rite seems to be the only manifestation in Delaware ethnology of the ceremonial scarification that assumed such intensive force to the southward.

[5] The young men were advised by their elders not to use supernatural power unless there were serious need for it. This seems to be a common Algonkian opinion.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape



302 mixed with tallow. The reason given for this action was to
783 impress the Great Spirit with the fact that his people were up and about and observant of cleanliness and good appearance as they went about their tasks,—in short, that they were consciously alive and mindful of their obligations toward the rules of life taught by him.

788 Children were awakened about sunrise and instructed to
869 wash their faces at once so that the Great Spirit would see that they were not lazy but ready and prepared for the day's duties. Young people were, moreover, advised to lift their feet nicely when they walked, and to find constantly something to do to engage their time in occupations that would be helpful to their parents and others. These monitions were also backed by the instructions that the Great Spirit would find them meritorious in conduct and reward them with a long and happy life. The present members of the nation who were brought up in such practices lament deeply the indifference of members of the present generation in such matters, attributing the decline of their people to failure in observing the teachings which made their ancestors powerful and respected.

788 A rite recorded of the Delawares of former times was the
515 washing of youths each morning in clear running water, preferably that of streams, both in winter and summer, suggestive of a "river-cult." We hear of this habit frequently in the narratives of Delaware history when the tribe resided in the East. It seems to have been insisted upon generally for youths,[4] even enforced upon white boys who had been taken captive and adopted in the Nation, as we see in the following narrative.

727 To have spoken of personal purification by immersion in
783 the water of streams leads to a more formal method of washing away defilement by the same means. Referring to John McCullough, who in 1776 wrote of his experiences while living as a captive with the then hostile Delawares, we are told of his enforced "conversion" to paganism at the hands

[4] An interesting resume of Delaware practices in the training of youths and warriors is given in the account of a Delaware author who describes the daily plunge into the river by boys undergoing the course of training in pairs. Cf. R. C. Adams, "Legends of the Delaware Indians," Washington, D. C., 1905, p. 26.

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

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19. Indian family by Lindeström. Original size; from the *Geographia*.

[facing p. 195]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

## CHAPTER XI.

### Concerning the Habit, Clothes, Decoration and Ornaments of the American Savage People.

*As to the subject of this chapter* we shall begin 301 302
with the head [of the savages] and continue to the feet. Firstly as to to the males. They shave off the hair upon their heads with sharp flints,[1] allowing tufts to remain here and there, and the bare places they color with red paint. Their hair is by nature coal black and long grown, so that their locks at the ears, which[2] they allow to hang uncut, reach down to the knees, which they, together with the other hair, anoint with bear fat, that it shines so that one can see one's reflection in it.[3] The locks they bind up with braids and ribbons and their threaded money. On the ends of their hair they string money and tie a knot to [it].[4] Around the head over the forehead they bind a belt of money, the width of a hand, strung in the form of figures.[5]

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[1] Small pieces of chipped flint.

[2] *Which* refers to locks; the order is Lindeström's.

[3] *Så en kan spegla sighther uthj.* Williams says in this connection: "Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with grief) see my Countrey-men in England are degenerated unto." *Key*, 58.

[4] A custom described by other early writers. This form of decoration is common among primitive peoples. I saw it over large areas in West Africa.

[5] Something like the wampum belt. See picture facing this page. This headband is also common among primitive peoples.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7



[142] By nature they indeed get whiskers, but they do
● 302 not wish to have any, because they think it is shameful, wherefore, when the first hairs appear they sit and always pull and pluck out the hair with the roots, so that it never gets to grow,[6] but they look smooth on the chin as the women. They paint themselves in all kinds of ways in the face with all kinds of colors, so that they look inexpressibly horrible, when they think themselves to be adorned in the best manner. In their ears they have brass and tin rings and small bunches
301 of money hanging. On their heads they have sitting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on their breasts. And among these they have their *Pââhra* or idol hanging, concerning which more will be said hereafter, in the chapter about their faith and religion. On
482 their backs they have their *notasser*[7] or bags
301 hanging, very skillfully and neatly made, in which
41

[6] *Når huldhren uthsprieke, sittie the eilltydh* [och] *ryckie och plocke uth hâår*[en] *medh rötterne.* Cf. *Doc.*, I, 281.

[7] The bags were made of corn husks, hemp and bast, often beautifully decorated. Cf. De Vries, *N. Y. Col.*, 2, III, 95, 107 ff., 209. The Lenapé (and possibly general Algonkian) word for bag, in this case with Swedish plural ending *-er*. Lindeström often used Indian words with the Swedish plural ending. The early settlers of all nationalities adopted many words from the Indians, some of which have become part of the English, French, Spanish or Portuguese languages in America of today. The Dutch and Swedes likewise borrowed many such words, but these forms died out with the elimination of the Dutch and Swedish languages. Only in a small district in New Jersey has a Dutch Dialect survived to our day, and this is greatly mixed with Indian words. In Dutch documents the word occurs as "*desotas*, bags," *Doc.*, I, 284. De Vries calls them *notassers*. Cf. Brinton, *Diet.*, 81. For Indian Bags, see Hodge, *Handbook*, I, 125.

As to the decorations of the Indians Williams says: "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children." *Key*, 131.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7



begun to buy shirts from the Christians, reaching to the knees; but they do not know enough to let them be washed, but let them stay on unwashed as long as there is a single piece left. Lately the Christians have had a lot of coats, reaching to the knees, made of frieze for the savages living nearest [to themselves], the one side of the breast and back, red, the other side, blue, likewise on the arms, as the clothes of the orphan children in Stockholm are made. These [coats] the principal sachems bought from the Christians and liked them very much. Otherwise, when they want to be well dressed they wrap around themselves an ell of red or blue frieze of the broad Dutch frieze,[13] which they also buy from the Christians. On their feet they use *sippackor* or laced shoes of deer skin,[14] bordered and decorated with their money, almost in the same manner as the northern lace-shoe.[15]

The habit of the women is the same as that of the men, the only difference being in the adornment of the hair, in that the females braid their hair in 4 locks, which they allow to hang down the

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[13] *Breeda holländska frijset.*

[14] A Lenapé word (whose root is present in the various Algonkian dialects). It is found as *seppock*, *shipak*, etc., and came to mean shoe. It was adopted into English as *shoepack*. Lindeström added the Swedish plural *-or* (*sippackor*), as Swedish words ending in *a* were usually feminine and took the plural in *-or*. See also Campanius, *Catc.* Cf. note 7, above, and Chapt. VIII, note 5d. In Minsi the word seems to have been *matchtschipak* (*matchcus*, *mockussin* (New England), etc., *moccasin*.) Cf. Brinton, *Dict.*, 71; Zeisberger, *Dict.*, 171–2; Williams, *Key*, 107. The Indian shoes were made of corn husks and (mostly) of leather (deer or elk). Cf. *N. Y. Col.*, 2, 11, 269.

[15] *Norrländske snörpskor.* "Shoes" somewhat similar to the Indian moccasins were used by the Lapps and Finns in Northern Sweden.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7



back or they tie it up in a square pouch on the back. Some of them tie it in a square pouch made for that purpose, but indeed they do not shave the hair off their heads nor do they use belts.[16] Some of them have their bags hanging on the side as the men do. This may now be sufficient about the dress of the Indians which can also be seen from the accompanying drawing of the savages.[17]

[16] *Eij heller bruke de gehängk.* *Gehäng* really means a sword belt or baldrick.

[17] Their covering, say the Dutch writers, was a coat of skin (beaver, bear, raccoon, etc.), with the fur outside in summer, inside in winter; or a coat of turkey feathers as described by Lindeström. They also wore leather girdles, ornamented with pieces of whale's fin, whale's bone, or wampum. Later the natives adopted shirts and cloth from the colonists. Cf. De Vries, Van der Donck, Rasier, the *Vertoogh*, etc., *N. Y. Col.*, 2, I, 194, II, 269, 347, 111, 95, etc.; Hodge, *Handbook*, I, 310 ff.

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9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7



852 the sex correlation. The animal or part of it was eaten by a friend who prayed for the continuance of good luck, according to Johnston, J. W. and W. L. (335). The dedication of the animal to deities or the spirits of deceased friends and the giving of the feast at night as mentioned by Johnston were denied by [177] two of the informants (333-34). There is a suggestion of a fourth-period change here that would be stronger if it were not for the paucity of accounts.

224 A feast, a dance, or both, were customarily given on the return of a hunting party, according to the statements or implications of the sources of the first three periods (338-39). The informants all denied that dances were held and W. T. was the [177] only one to admit the giving of feasts. This seems very definitely to reflect a change between the third and fourth periods, probably due to the decline in the economic importance of hunting.

*Constitution, Personal Appearance, Dress, etc.*

142 The elements under this heading are few and show little 302 change. There are, however, a couple of items that merit some discussion. First, on the matter of extirpating the beard, there is a division of opinion among the sources and among the informants (342). All the sources who mentioned the beard, except Van der Donck, said that it was pulled out. This was confirmed by J. W. in the fourth period but denied by W. T. and E. R. These maintained that the Indians never had beards until they intermarried with the whites.

The hairdress of the women offered little occasion for disagreement (349-53). All the sources and informants who gave any information on the subject agreed that women fastened their hair behind the head. Whether it was braided, clubbed, or fastened in a square bunch seems to have been a matter of individual preference, for one source mentioned all three methods [301] and four other accounts, two of the three methods. Ornamentation was also according to individual preference.

302 Men cut their hair short except for the tuft or scalp lock on the top of the head (345). The scalp lock was made into two braids according to all the sources who reported on this detail,

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7



but two informants, J. W. and W. L., dissented (346). W. T. alone of the informants recalled the former practice of two braids, one forward and the other to the rear (347). He wore his own hair in two braids hanging down beside his cheeks which he said was a custom borrowed from the Caddo among whom he was living.

It is to be regretted that we do not have better estimates of the average and greatest age of the Delaware (355-56). The figures we do have for the average age are not really average length of life of the population but the usual age at which the old people died. Even more extreme than an average age of seventy to eighty years is the three hundred years given by W. T. Earlier estimates, if available, might show a counterpart of this belief. Among the Shawnee of the eighteenth century the span of life set by the creator was believed to be two hundred years. W. T. said that before the coming of the whites all Indians lived an even three centuries. One hundred and forty years was the next greatest age reported in any other account.

### *War and Its Incidents*

The prosecution and ritual of warfare probably consumed a large portion of the time and energies of the Delaware in prehistoric times. The accounts of the first period are very vague or completely silent upon the subject. In the fourth period the occasions or the means for war were mostly gone and the information again rather incomplete. W. T. for instance said that war was introduced to the Indians by the whites and that they had no practices that were not taught them by the latter. W. L. refused to commit himself on anything pertaining to war. The two younger informants gave fairly complete accounts that in general agreed with those of the earlier periods. Where they do not agree, the explanation is more apt to be due to lack of information than because of a change in custom.

Giving notice of war to the enemy except by incursions of a war party was inconsistent with the method of warfare pursued (362, 364). The existence of large war parties was denied by all accounts and only small parties depending upon surprise for

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7



224 622 roots up the grass in the position, [assigned to him] in the circumference, to the width of about 3 or 4 ells, so that the fire will not be able to run back, each one then beginning to set fire to the grass, which is mightily ignited, so that the fire travels away, in towards the center of the circle, which the Indians follow with great noise, and all the animals which are found within the circle, flee from the fire and the cries of the Indians, traveling away, whereby the circle through its decreasing is more and more contracted towards the center. When now the Indians have surrounded the center with a small circle, so that they mutually cannot do each other any harm, then they break loose with guns and bows on the animals which they then have been blessed with, that not one can escape and thus they get a great multitude of all kinds of animals which are found there.

[782 776] 796 The first hunt of the year which they thus obtain (they consecrate to Manitto). When they first have eaten their fill of it and enjoyed their feast they make a burnt offering of the remaining, which they sacrifice to Manitto, i. e., the Devil, but not one animal of it do [they] sell, believing that they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely: *Hägginj, hä, hä, hä; Hägginj hä; Hägginj hä, Hägginj hä, hä, hä, hä,* etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.

*338. Celebration on returning from hunting*

[782 776] W. T. said that prayers to the Great Spirit were made at this time, desiring that the favors shown the people be continued as they were appreciated.

## Constitution, Personal Appearance, Dress, etc.

*342. Extirpation of beard*

● 302 [142] J. W. said that formerly the beard was pulled out but that recently the occasional use of a razor was all that was necessary. W. T. and E. R. said that they never had any beards.

9: Kinietz /E-4, 5 (1938) 1946
NM7 Delaware NM7



*347. Hair in two queues, one forward, one to the rear* 302

W. T. said that formerly the Delaware men wore their hair in two braids, one to the front, and the other to the rear of the head but that recently he and others of the Anadarko group had worn their hair in two braids, one on each side of the face, in keeping with the Wichita, Kiowa and Caddo among whom they lived.

*349. Hair fastened behind the head*

W. L. said that women did not fasten hair at all until men began to do so and then women braided theirs. Could not be more definite about men braiding theirs, when or whether they braided all of their hair or only the queue.

*357. Average height*

JOHN JOHNSTON said [height] same as whites. CAPTAIN PIPE 141
said that the average height was between five feet nine inches and six feet.

*359. Constitution more rugged than that of whites*

JOHN JOHNSTON—Their strength I think is inferior [to the 142
whites] but more active, their constitutions are firm while in the prime of life, when they begin to decline I think they decline much faster than the whites.

## WAR AND ITS INCIDENTS

*361. Decided upon by council or civil chiefs* 721

ZEISBERGER said war was decided upon by "the captains" presumably referring to the war chiefs.

W. T. said that war was not a part of the Delaware way of [172]
life until after the whites came and taught them to make war on each other.

W. L. said that there had been no wars in his time and that he knew nothing about conducting them.

*364. Notice of war given*

E. R. said that arrows would be sent to the other party after they had tried to settle a dispute by talk, if the other party kept the arrows they knew they had better prepare for war.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7



Zeisberger mentions the world-flood myth in which it is related that some human survivors took refuge on the back of a turtle whose age was so great that his shell was mossy.[1] And the turtle represents the earth. His rounded back is to the Delawares the earth dome.

Another indication of a belief in the latent potency of the magical powers of this remarkable creature is met with in the esteem paid to the yellow color-pattern on the upper shell of the animal. Face paint patterns of a dignity appropriate to the men taking part in the Big House ceremony are copied from these markings.[2] The men wearing these patterns are adopting the symbol of the creature who "carries our mother's body."

The creature that typifies the earth-bearer, designated as taxko'xk[3] in Delaware, and whose symbol exists in the form of the shell-rattle, is the Box Turtle (Cistudo Carolina). This reptile is by the rulings of precise taxonymy not a tortoise but a connecting link between the aquatic turtles, or terrapins, and the terrestrial forms, the true tortoises. For the Box Turtles, of the genus Cistudo, deriving their name from the well known structure of the hinged plastron which permits the animal to withdraw the soft parts of its body completely within the protective cover of the shell, have partially webbed feet, which places them nearer to the Turtles than to the Tortoises. Yet to distinguish the reptile of Delaware tradition from the semi-aquatic American turtles, I have adhered to the designation of tortoise in the text and discussion.[4]

Perhaps certain remarks offered by the informant will, in con-

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[1] Zeisberger, op. cit., p. 131. See also E. deSchweinitz, Life and Times of David Zeisberger, pp. 218-19. Also Heckewelder, pp. 250, 308.
Later authors have pointed out the prominence of the tortoise as a symbol of the earth, not only in Delaware cosmology (Brinton I, p. 135) but in other Algonkian mythologies of the central and eastern areas as well.

[2] Considerable variation in the amount of yellow and in the outline of the patterns is observable in the markings of individual specimens of this genus of turtles.

[3] Of the five North American species of Cistudo, *Cistudo Carolina*, the eastern Box Turtle, the original race of Delaware tradition, and the Painted-Box Turtle (*c. ornata*), of the central region, were and are denoted as the proper forms. Possibly the Three-toed Box Turtle (*C. triunguis*) of the South Central states, may have been utilized by the tribe later in the west. The following are the names and identities of turtles mentioned by the informant:
sse·sp'i·'p'konast' məkəke·'xki ta'xkoxk' "spotted back prairie turtle," Box Tortoise (Cistudo (sp)).
c'iggc·'k·i ta'xkoxk' "timber turtle," (a large yellow tortoise). This can be used for the "course" rattle carried by the "second dancer" or follower."
pombu't·i·s, "stinking turtle" (Aromochelys odoratus, or Cinosternum Pennsylvanicum). Of no importance ceremonially.
pi'səlato'lha, "wrinkled breast," Soft-shelled turtle. (Trionyx spinifer). These are eaten, but are of no ceremonial importance.
c·'xəlato'lha "smooth breast," any water terrapin of genus Chrysemys. Snapping-turtle (Chelydra serpentina). Its shell is used only in the Mask ceremony and in Brush-arbor ceremony. The Delawares are cognizant of the Iroquois' use of the snapping turtle and of their own preference for the Box Tortoise in making rattles for dancing. The term taxko'xk denotes that the animal's shell is "fused together. An obsolete term for turtle is to'lpe.

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bers of the group are convened for the Big House ceremony the day intervals between the nightly performances are passed in taking rest and in pastimes of a native character. The Delawares have various games (li·nale'ti·n) of a non-formal nature. Among these are horse racing (h'wta'me'laxtan, "trying out horses), and the dice and bowl game (ma'ma'ndi·n, "gathering [dice]") consisting of five dice, cut out of mussle shell carved into forms of button, horsehead, tortoise, tossed in a wooden bowl, the counters being kernels of corn or coffee beans. Other amusements, some obviously of European origin, are checkers, pitching quoits, cards, broad-jumping and jack-straws, it might be added that the Delawares are addicted to the well known moccasin-game but reserve it for the funeral ceremony.[1]

CEREMONIAL IMAGE AND FACE-PAINTING.—The application of pigment to the face has, in Delaware thought, the value of an anointment. The sanctity of the act of face-painting in connection with the performance is displayed in the formality of the rite on the ninth night in which the carved images in the Big House, the face images on the forked drum-sticks, and the faces of the worshipers themselves are given an application of red color. The images, however, receive an application of black and red on each half of the face, while the people receive a rubbing of red only on the cheeks and forehead. The proper native source of red for face painting, which the Delawares believe to have been created for their use by the Great Spirit, is Blood-root (Sanguinaria canadensis). Of this we hear occasionally in the text. In the accounts dealing with Indian customs in the east, Blood-root under the name pukoon is mentioned as an article of much importance. The term *pukoon* became adopted into English and the root became a color substance sought for in the commerce of the colonies. The Delawares still preserve a feeling of its importance and, although considered rare in the present habitat of the tribe in Oklahoma, it is locally present in quantities sufficient to supply an orange-red stain for them in their ceremonies. They call it pe''kɔn.[2]

Black painting is also important in significance. Black (sɔk·a'χtai, "black charcoal") is a means of summoning ghosts and so it is worn only when such associations are desired.[3]

In an account of early Pennsylvania and New Jersey, Gabriel Thomas (1698)[4] tells us that the Delawares upon decease made their faces black all over, and when their affairs went well they painted

[1] To be dealt with in a later memoir of this series.

[2] The identity of the above term with Sanguinaria was ascertained during a trip with the informant in the Pennsylvania woods where the plant was found and named.

[3] The informant remembers when a child being told by his mother to go wash the black paint from his face before night came on, after he had been playing dancing, lest it attract a ghost.

[4] Gabriel Thomas' Account, etc., in Narratives of Early Pennsylvania, West New Jersey, and Delaware, N. Y. (1912), edited by Albert Cook Myers, p. 341.

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their faces with red, "it being the token of their joy as the other is of their grief."

The dichromatic pattern, black and red, seems to stand out with prominence in the painting of the human face and its carved representations in the whole eastern portion of North America from Maine to the Gulf of Mexico. An explanation, often sought for by direct inquiry among the Indians, and again based upon hypothesis, has never seemed forthcoming. In the preceding remarks on the use of black among the Delawares, and again through implied reasoning, I would venture to suggest, lies a plausible explanation of the pattern of red and black. The red symbolizes living beings, the black dead, both idea and symbol having a deep grounding in the religious philosophy of the eastern part of the continent.

To illustrate some of the color patterns affected by the Delawares during the Big House ceremony, the narrator of the text made the accompanying color sketches (figure ). The patterning permissible in the ceremony is normally restricted to black and red put on in larger masses rather than in fine lines. The mass designs are thought to be sombre, dignified; in short, full-dress in character, and, a note of no little significance, more ancient.

The smaller, fine-line designs placed on the cheeks or in the narrow area between the outer corner of the eye and the temple are regarded as being more modern, secular in character. These are considered too profane for the purpose of worship, and to wear them during the Big House ceremony would be out of keeping with the gravity of the occasion. The fine-line designs are regarded as being suitable for dress-up events of a social nature and for social dances. They belong also to the garb of warriors, like the wearing of the roach head-ornament and the feather bonnet. A series of examples of the fine line of warriors' face patterns for cheeks and temples are shown in figures , as observed and remembered by the informant. An analogy exists between the patterns adopted by warriors and the markings on the face of the rattlesnake and even the turtles. In both cases the patterns are thought ominous, which seems to account for their exclusion from the ceremonial category of designs. Painting on the face representing markings on turtles' or rattlesnakes' faces are called aca'co which means "slitting or cutting in the skin," in Delaware.[1]

THE SWEATING RITE.—At an earlier period of Delaware history, it is said in the text, before the evacuation of the tribal haunts in Kansas (1867) the performance of a sweating ceremony seems to have been included in the annual ceremony. Harrington has notes on this procedure for which he received the name muxhatoL'zing from his

[1] In Montagnais-Naskapi, aca'jo denotes tatooing.

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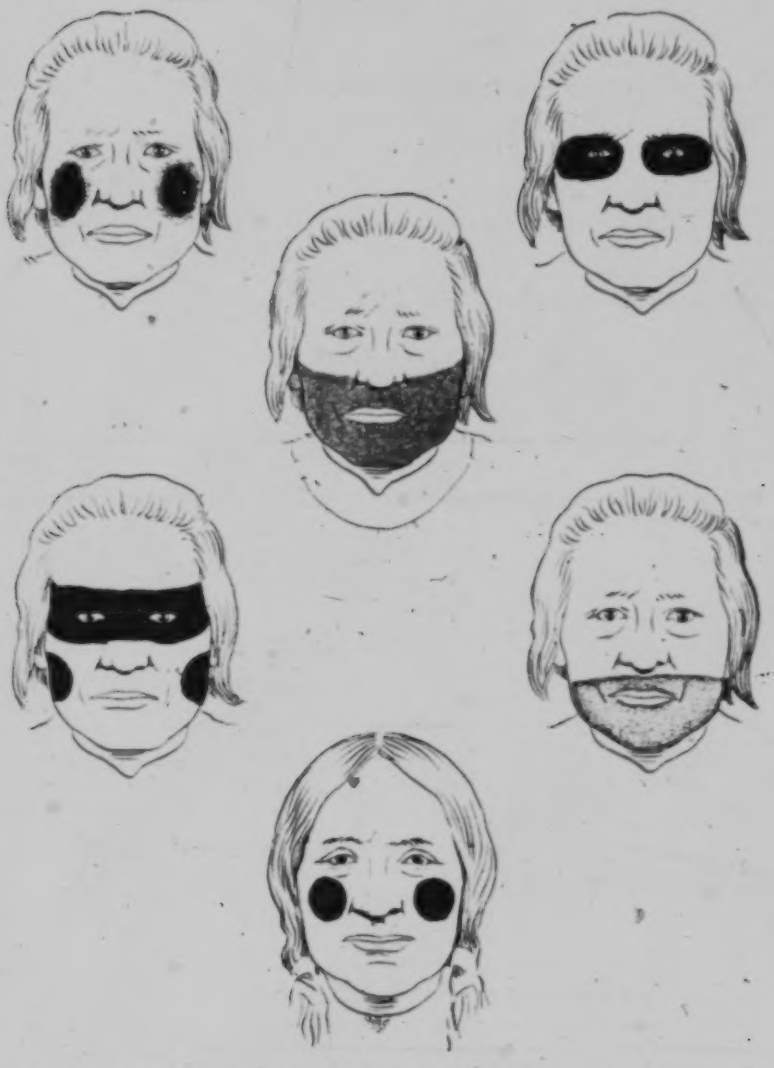

Plate I—Face paintings of persons taking part in the Delaware Big House Ceremony. [Upper five designs worn by men, (upper center by Samuel Anderson, lower right hand pattern by Little Stout), upper center commonly used by drummers, lower center worn by women.]

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Plate II—Face paintings worn by men taking part in social dances, and only permitted to the drummers in the Big House Ceremony. These are commonly known as warrior's or Lame dress paintings.

[Facing p. 78(B)]

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Plate III—Face-paintings worn by men taking part in Social dances, and only permitted to the drummers in the Big House Ceremony. These are commonly known as Warrior's or fancy dress paintings.

[Facing p. 78 (c)]

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Plate IV—Patterns for painting the cheeks and temples of men when dressing for social dances, but not to be worn in the Big House Ceremony.

[Facing p. 78(D)]

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deer-tail or horse-hair when made into a roach.[1] And everything is beaded including moccasins. And if any one wishes it he goes there to the Attendant where he may choose paint of whatever color he prefers.[2] And those desiring it wear eagle feathers.[3] All the old men customarily have the head-band when going into the Big House.[4]

And anyone may choose his style, but red paint and yellow, by custom, are more frequently used. A person does not rub it on his face all over. A person usually paints his cheek or at the sides of his eyes lightly. But the relief-drummers[5] can, if desired, paint black or paint fancy. All these women if they desire may paint red when entering the Big House. And also when the ceremonial leader first enters the Big House that is the time when all those Face-images[6] are painted.

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[1] The "roach" is the dyed deer hair or horsehair crest worn by young and middle aged men, worn on the top of the head. (pl. —). The hair stands upright, reaching from the crown to the nape of the neck, kept in place by an ornamentally carved bone spreader forming the base for a bone tube in which an eagle feather is fastened. This is a characteristic head ornament of the Delawares, ancient as well as modern, allusions to it being found in the early explorers accounts from the Carolinas to Maine. It seems to have accompanied the shaved painted head as an attachment to the scalp-lock of warriors. Throughout the central Algonkian area and the southern Siouan tribes it appears with great prominence in later writings, and has finally spread among the Prairie peoples possibly through diffusion through the agency of the Omaha. The Delaware term for the roach, tapaskowiu, has reference to the shaved head and stiffened hair; that for the bone spreader, cuxaalas signifies "rattling pendant." These objects and their descriptive terms represent extremely ancient properties of eastern North America, having obvious connections with archaeological objects of bone which have puzzled investigators. The distribution of the roach head-ornament offers an interesting problem. Its occurrence is noted with practically no aberrant modifications among the early populations from Maine southward to Florida, west through the Iroquois to the Central Algonkian, the southern and eastern Siouan tribes.

Among the earliest references to the Delawares wearing the roach we may cite Denton's (1670) mentioning men affecting as head-wear "a kind of a tuft made with Deer's hair, and dyed a scarlet colour, which they esteem very rich." (See quotation of pertinent data in A. B. Skinner, "Indians of Greater New York, 1915, p. 30). Neither the article itself nor the sentiment attached to it has altered much among the Delawares since this was written two hundred and sixty years ago.

[2] There are limitations in the colors and patterns in face-paintings. The accompanying chart shows the designs and areas of the face appropriate for the decoration of individuals of various classifications (plate I).

[3] The Delaware seldom trim or cut the feathers they use when dressing for the Big House. They say the feathers are perfect as they grow on the living bird and should not be altered. Only the feathers of birds considered noble, such as the eagles and certain of the larger hawks are sanctioned.

[4] Elderly men give up wearing the roach substituting the fur headband with beaded rosette and small feathers at the side, (see fig. 25), or simply the handkerchief tied around the hair into which a feather is stuck. The elders wear their hair shoulder-length.

[5] The drummers who assist the chief drummers are permitted by rulings of the Big House tradition to wear black in painting, or to paint the face according as their fancy may prompt (see plate II).

[6] The images on the side and center posts of the Big House. The renewal of the paint, half black and half red on these images is a sacred act performed out of the reverence for the "Grandfathers" at the same time when the communicants of the ceremony apply the paint to their own faces.

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these spirit-forces are beginning to touch those who carry on this our prayer-ceremony.[1]

Now the Attendants sweep the Big House clean. Now the leading Attendants make fire and burn cedar.[2]

"I am thankful, Oh thou Great Spirit, that we have been spared to live until now to purify with cedar smoke this our House, because that has always been the rule in the ancient world since the beginning of creation. When anyone thinks of his children how fortunate it is to see them enjoying good health. And this is the cause of a feeling of happiness when we consider how greatly we are blessed by the benevolence of our father, the Great Spirit. And we can also feel the great strength of him our grandfather Fire for which we cause him pleasure when we purify and take care with it, and when we feed him this cedar. All of this together we offer in esteem to him, our grandfather, because he has compassion when he sees how pitifully we behave while we are pleading with all the spirit-forces above as they were created and with all those here on earth. Give us everything, our father, that we ask of you Great Spirit even the Creator."[3]

Now the leading Attendant shall carry around a wooden bowl of wampum beads. To every person he shall give equally three wampum beads.[4] But the Following Attendant, a woman Attendant, shall carry a bark bowl containing paint and bloodroot so that everyone shall be anointed with paint.[5]

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[1] At the conclusion of these rites on the ninth evening the recitation of visions and the dancing around the White Path is resumed by the reciters as on the preceding nights. When the last reciter has completed his round the ceremony procedes as announced in the ensuing paragraph with the burning of cedar.

[2] At this juncture the Leader goes to the fire at the east of the center post while the cedar is burning and then to the west fire, and delivers the following prayer in a low tone.

[3] With the ending of his prayer the Leader has timed his movements so that his time was divided before each of the two fires of the Big House while the cedar incense had been burning.

[4] Those receiving the beads can keep them if desired. But it was customary for them to return the wampum to the common fund by putting them in a little bowl standing on one of the hominy mortars outside after the meeting is over for that night. It was only by redonation of this nature that the supply of wampum necessary for conducting the ceremony could be assured.

[5] Some notes on the use of blood-root (Sanguinaria canadensis) as a red stain, or an anointment administered to the faces of all the worshippers, have been included in the introduction. A point, however, arises in the matter of ceremonial usage here as recorded in Harrington's study (I, pp. 105-6). He mentions that a bowl of grease is carried around from which the attendants anoint the skin of those to be painted. It might be inferred that some religious significance is attached to the use of grease in this act. And especially so in view of the similar function of grease among the far northern Algonkian who use grease rubbed on the face as "feeding the soul-spirit." Questioning the informant on this interesting point, however, only brings out the simple statement that the grease is put on to protect the skin from the effects of the paint, or pe'kon, which tends to be irritating. The grease is also put on the carved faces in this case to make the paint, put on after, sink in better. One might imagine, nevertheless, that at some former time the putting on of the grease was more of a rite than it is now.

[350 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the old men and some of the young men had on colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces, thus giving them a low appearance, and I saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver ornament in his nose, which covered part of his mouth. Many of the men wore leggings with a wide side projection, ornamented, and the breech cloth, over which they wore a vest or shirt, and perhaps one of the frock coats of calico above named, with head bands of bead work over the shoulder and meeting in a large bead work pocket on the right hand side. As a body I should think the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per cent interest. Their regular annuity is
[657] $50,000. The present is a part of two payments, I understand, and is larger than usual. There were several stores full of
443 goods, and a great many stands out in the open air with the protection of canvas. The
492 great show of all was in saddles and bridles, of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dollars, the ordinary being $22 to $25. They are the Mexican saddle, made at Westport, Mo., and the kind usually used in Kansas and this part of the west. It has a high pommel, wooden stirrups usually, which are easier than metal for long journeys, and a well stuffed and quilted seat, with a high rear plate. They are far superior to our eastern saddle for riding.

439 The assortment of goods was creditable to the good sense of the Delawares, as the supply was adapted to the demand. Grains of all kinds, tin wares of all kinds and at reasonable prices, in fact they could not

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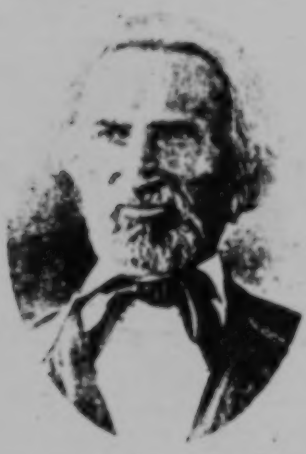

Charles Journeycake (Johnny Cake) was a chief, and a prominent leader of the Delawares in Kansas, as well as being a widely known Baptist minister. His mother gave Morgan information about the Delawares.

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"Yellow Tree," as the name of one of the Bands. She appeared to be about 70 years old. She was of the Wolf tribe and her husband Turtle. She said the son did not necessarily succeed the father in the office of chief, but could not explain the succession fully. A brother or a sister's son often succeeded. Captain Ketchum[14] at the time of his death was head chief, a principal chief of the Turtle Tribe of the Delawares. This title or office is hereditary as she thought in the tribe, for she said the Turtles could not have a man of the Wolf or Turkey Tribe for their chief. Ketchum's name was Ta-whe-la-na (Catch Me). He died leaving a son; but was succeeded by John Konner, the present principal or hereditary chief who was the son of the youngest sister of Cap-

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